

# INSAAN BANNE KI FIKAR KARE

✍ Mufti Taqi Usmani D.B.

Hinglish (Roman Script)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نحمدُهُ ونُصَلِّي على رَسوله الكريم - اما بعد.

## HAZRAT HANZALAH رضي الله عنه KATIB E WAHI THE

Hazrat Hanzalah رضي الله عنه jalilu-qadar sahabi hai, ye un sahabah mein se the jo wahi ko likhne wale the, jab Nabie karim صلی اللہ علیہ والہ وسلم par wahi nazil hoti, aur quran sharif nazil hota, to Aap صلی اللہ علیہ والہ وسلم ne kuch Sahabah رضي الله عنه ko muqarrar kiya huva tha, Aap صلی اللہ علیہ والہ وسلم unme se kisi ko bulwate, aur unko wahi ke alfaz sunate, aur wo unko likh liya karte the.

## HANZALAH TO MUNAFIQ HO GAYA

Wo farmate hai: ek martaba mein raste se guzar raha tha ke Hazrat Abu Bakr رضي الله عنه se mulaqat ho gai, salam dua huvi, Hazrat Abu Bakr رضي الله عنه ne muj se puchha:

Hanzalah! Kya haal hai? Mein apni dhun mein magan tha, mein ne apni usi dhun mein jawab diya, Hanzalah to munafiq ho gaya! Hazrat Abu Bakr رضي الله عنه ne farmaya: ye tum kya keh rahe ho, kese munafiq ho gae?

Unhone ne jawab diya ke hum Nabie karim صلی اللہ علیہ والہ وسلم ki majlis mein jate aur bethte hai, to waha hamare dil ki ye halat aisi hoti hai ki

hamare dil Allah Taala ki taraf mutavajjeh hote hai, aur jannat, jahannam, aur aakhirat ka dhyan peda hota hai, goya hum un ko apni aankho se dekh rahe hai, aur Aap ﷺ ki baate aur Allah Taala ki yaad dil mein beth jati hai:

Lekin jab hum majlis se uth kar ghar jate hai, aur apne biwi bachho se milte hai, aur kaam kaaj mein lag jate hai, to hamare dil ki wo kefiyat jo aap ki majlis mein tari huvi thi, wo khatam ho jati hai, ye nifaq ka hi kaam to ho gaya, lihaza mein to munafiq ho gaya.

## SAHABAH KESE FIKAR-MAND LOG THE

Sahabah رضی اللہ عنہم ke maqam ka andaza lagaiye, unse koi naik amal chhoota nahi, aur koi gunah ka kaam bhi nahi kiya, sirf itni si baat thi, ke dil ki wo kefiyat baqi nahi rahi, jo Aap ﷺ ki khidmat mein rehti hai, to inko fikar ho gai, ke mein munafiq to nahi ho gaya, hamara ye haal hai ke hamare amal chhot jaae, namaze nikal jaae, jamat nikal jaae, gunah ho jaae, to bhi hum naik ke naik hi hai, koi fikar nahi, sahabah ka ye haal tha amal ko to chhodo, sirf dil ki kefiyat badli, to is par unko fikar lag gai, ke

mein to munafiq ho gaya.

## UNKA THIKANA NABIE KARIM ﷺ KA DARBAR THA

Ab kaha Hazrat Abu Bakr ﷺ inpar heran ho rahe the, ke tum ye kya baat keh rahe ho, lekin jab Hazrat Hanzalah ﷺ ki ye baate suni, to khud Hazrat Abu Bakr ﷺ ko bhi apni fikar lahiq ho gai, aur farmaya:

Tum jo kefiyat bata rahe ho ye baat to mere saath bhi pesh aati hai, mein bhi Nabie karim ﷺ ki khidmat mein jata hu, to mere dil ka haal aur hota hai, aur jab bahar aata hu, to wo kefiyat baqi nahi rehti, to dono mil kar Nabie karim ﷺ ki khidmat mein jaate hai, aur puchhte hai, hamari ye halat kesi hai? Chunanche dono Nabie karim ﷺ ki mulaqat ke liye chal pade.

## TUM KAISE MUNAFIQ HO GAE

Jab dono Hazrat Nabie karim ﷺ ki khidmat mein hazir huve, to dakhil hote hi Hazrat Hanzalah ﷺ ne farmaya:

Ya Rasoolallah! Hanzalah to munafiq ho gaya, Hazrat Hanzalah ﷺ ne farmaya: ya Rasoolah jab hum aap ke paas aate hai, to hamare dil ki kefiyat kuch aur hoti hai, Allah Taala ka dhyan

aur tasvvur hota hai, aakhirat ki fikar hoti hai, jannat aur jahannam goya hamare samne hote hai; lekin jab ghar jate hai, biwi bachho se milte hai, aur apne duniyavi kaam dhando mein mashgool ho jaate hai, to aksar baate bhool jate hai.

## **FARISHTE BISTARO PAR AAKAR TUMSE MASAFI KARE**

Jab Nabie karim ﷺ ne Hazrat Hanzalah ؓ ki ye baat suni to Aap ﷺ ne farmaya:

Qasam hai us zaat ki, jiske qabze mein meri jaan hai, yani (Allah Taala) agar tum hamesha ek hi halat mein raho, yani jis halat mein tum meri majlis mein rehte ho, to Allah Taala ke farishte tum se bistaro par aa kar musafa kare; lekin Ae Hanzalah! Ye waqt waqt ki baat hai, ye nifaq ki baat nahi, ke kisi waqt ek halat, aur kefiyat zyada dil par taari rehti hai, aur kisi waqt wo kefiyat baqi nahi rehti, lihaza is se ghabrane ki koi baat nahi, aur ye koi nifaq ki baat nahi, is se tumhara koi nuqsan nahi.

## **HAR WAQT KHALISH AUR KHATAK DIL MEIN REHNA CHAHYE**

Ye ajeeb o garib hadees hai, aur isme itne mazameen poshida (chhupe huve) hai.



Pehli baat jo is hadees se maloom hoti hai, wo ye ke sahabah رضي الله عنه ko har waqt fikar lagi rehti thi ke pata nahi hamari kya halat hai? Isi fikar ka naam "taqwa" hai.

Hamare Dr Abdul Hai رحمته الله عليه farmaya karte the: "taqwa" ke mane hai "Khalish" aur "khatak" ke, pata nahi mera ye amal durust ho raha hai, ya nahi, ye jo "itminanae kamil" hota ye bada khatar-naak mamla hota hai, aakhri waqt tak aur marte dam tak aadmi ko ye fikar rehni chaye ke pata nahi mein sahi raste par hu, ye sahi hai ya galat? ye fikar sahabah ko lagi huvi thi, aur isi fikar ne unko bulandi ke kis maqam par pohcha diya tha.

## ASAL MAQSOOD AMAL HAI

Doosra sabaq Is hadees se ye mil raha hai, ke Nabie karim صلی اللہ علیہ وسلم ne Hazrat Hanzalah رضي الله عنه ko jo tasalli di, is se ye baat maloom huvi, ke deen ke andar dil ki jo kefiyat aur halat hai wo asal maqsood nahi hai; balke asal maqsood amal hai, agar amal durust, aur Allah Taala ki raza ke mutabiq hai to "insha allah" najat hogi, ab aaj kal jahil peero aur faqeero ne ye baat mashhoor kar di hai, ke dil jari hona chahye, aur dil dhadhakna chahye, yaad rakhye! Iska

shariat tariqat, aur tasavvuf se koi talluq nahi, asal maqsood amal durust hone chahye.

## LOG IS DHOKE MEIN PADE HUVE HAI

Teesra sabaq jo is hadees se mila wo ye ke ba-zahir aisa lag raha hai ke jab Nabie karim ﷺ ne Hazrat Hanzalah رضي الله عنه se farmaya:

ke "agar tumhari ek jesi halat, har waqt rahe to farishte tum se aa kar musafa kare," is se baaz logo ko dhoka ho gaya ke insan ki kamil halat wahi hai, ke jis me farishte us se aa kar musafa kiya kare, yani aadmi Allah Taala ki yaad me is darja mashgool, va madhosh rahe ke isko kisi doosri chiz ka khayal hi na aae, baaz log dhoke me pade huve hai.

## INSAN KELIYE INSAN REHNA KAMAL KI BAAT HAI

Khub samaj lijiye! Maulana Yaqub Nanotvi رحمته الله عليه ne is hadees ki tashreeh me badi ajeeb baat irshad farmai hai, ye baat sahi nahi ke wo kaamil halat hai, jisme farishte aa kar musafa kare, aur Hazrat Hanzalah رضي الله عنه is waqt jis halat mein the wo naqis (kami) halat thi, agar unki halat naqis thi to phir Hazrat Abu Bakr رضي الله عنه ki halat ko bhi naqis kehna padega; (nauzu-billah) halake Nabie karim ﷺ ke baad Hazrat Abu Bakr رضي الله عنه se afzal makhlooq is

dunya mein peda hi nahi huvi, lihaza ye halat jo in dono Hazraat ki thi, wo kamil halat thi;

is liye ke Nabie karim ﷺ ka ye farmana: ke "farishte aa kar tum se mausafa kare" is ka maqsad ye tha ke agar har waqt Allah Taala ki taraf dhyan rahe, aur kisi aur taraf dhyanhi na jaae, to phir tum insan nahi rahoge, farishte ban jaaoge, aur insan keliye kamal ki baat yehi hai ke wo insani taqazo ke saath rahe, agar farishte ban jae, to ye kamal nahi; balke ye tumhara nuqsan hai.

## **FARISHTA BANNA KAMAL KI BAAT NAHI**

Bahar haaal! Nabie karim ﷺ ne unko tasalli dete huve farmaya:

ke tumhe ghabrane ki koi zaroorat nahi, is liye ke tum is waqt jis halat mein ho, yehi tumhara kamal hai, aur yehi insanियat ka kamal hai, aur jo farishto wali halat, jisme kisi aur chiz ka dhyan hi na aae, wo tumhare liye kamal ki baat nahi hai, wo farishto keliye kamal ki baat hai, tumhare liye kamal yehi hai ke Allah Taala ki taraf bhi dhyan rahe, aur iske saath doosre kaam bhi anjam dete raho, jo tumhare faraaiz mein se hai, yani Allah Taala ke huqooq ke saath bando ke jo huqooq tumhare saath wa-



basta kiye huve hai, unhe bhi ada karte raho to ye kamal ki baat hai, na ye ke tum farishte ban jao, aur Allah Taala ke siwa kisi aur chiz ka dhyan hi na aae.

## **GALBAE HAAL KI KEFIYAT MAQSOOD NAHI**

Ye jo baaz buzurgo se manqool hai wo subah se shaam tak "istigraaq" ki halat mein rehte the, yaha tak ke apne bachho tak ko nahi pehchante the, jese Shaikh Abdul Quddoos Gangohi رحمۃ اللہ علیہ ke baare mein mashhoor hai, ke unke paas unke bachhe aae, aur aa kar salam kiya, to aap ne unhe pehchane nahi, aur un bachho se puchha:

ke tum kon ho? Unhone kaha: ke hum aap hi ke to bachhe hai, to ye Allah Taala ki yaad mein is qadar mustagraq the, ke bachho ko bhi nahi pehchan rahe the, ye galbae haal ki kefiyat hai, aur ye deen mein maqsood nahi hai, ye Hazraat apne galbae haal mein mazoor hai, aur ye kefiyat tamanna karne ki chiz nahi hai, tamanna karne ki chiz wahi hai jo Nabie karim صلی اللہ علیہ والہ وسلم ki sunnat hai.

Chunanche Nabie karim صلی اللہ علیہ والہ وسلم par kabhi istigraq nahi tari rehta, tamanna karne ki chiz aur insaniyat ka kamal ye hai ke jihad bhi ho raha hai, aur raat mein namaz keliye khade hai aur

pav mein waram bhi aa raha hai, aur Hazrat Ayesha رضي الله عنها ke saath dod lagai jaa rahi hai, ye hai kamal, aur yehi insaniyat ka taqaza bhi hai, lihaza is baat ki tamanna mat karo ke farishte ban jaae, are! Aadmi banne ki fikar kare, aur jab aadmi banne ki khwahish aur fikar karenge to insaniyat ke jo taqaze hai, unko bhi anjaam dega.

## **HAR WAQT ALLAH TAALA KI TARAF DHYAN RAHE**

Albatta itni baat zaroori hai ke kaam to sab karo; lekin aksar waqt Allah Taala ki yaad aur dhyan rahe, bas ye hai maqsood, ye jo tariqat aur tasvvuf mein riyazate aur mujahadat karae jaate hai un sab ki manzile maqsood yehi hai ke Allah Taala se nisbat hasil ho jaae, aur ye nisbat kya hai?

“Nisbat” ye hai ke aksar awqat Allah Taala ki taraf dhyan rahe, jisko baaz Hazraat kasrate zikar aur dawame taat se tabir karte hai, zaban se kasrat se Allah Taala ka zikar ho, aur dil mein Allah Taala ka dhyan ho, aur Allah Taala ki ibaadat mein zyada waqt guzre, aur koi gunah sarzad na ho, bas isi ka naam nisbat hai, aur jab ye nisbat hasil ho jati hai, to phir us shakhs ki ye kefiyat ho jaati hai, wo daftar

mein kaam bhi kar raha hai, wo biwi bachho se hans bol bhi raha hai, aur doosre dunyavi kaam bhi kar raha hai, lekin Allah Taala se uska rishta aur talluq bhi juda huva hai, aur isi ka naam nisbate baatini hai, aur isi ko husoole nisbat bhi kehte hai.

## MUSHAHADA KA MATLAB

Isi ko sufiyae kiram mushahada kehte hai,

Mushahada ka matlab ye hai ke Allah Taala ki sifaat aur Allah Taala ki yaad dil mein jam jaana, baaz log mushahada ka ye mana samajte hai ke Allah Taala ka "didaar" halake is dunya mein Allah Taala ko koi nahi dekh sakta, aur kisi ne nahi dekha, Hazrat Moosa عليه السلام bhi nahi dekh paae, lihaza Allah Taala ko to nahi dekh sakte; lekin Allah Taala ki taraf dhyan bandh jata hai ke mein jo kaam kar raha hu, wo Allah Taala ki marzi ke mutabiq ho raha hai ya nahi? Allah Taala hume bhi ye kefiyat aur dhyan nasib farmae, aameen.

## DIL KI SUI ALLAH TAALA KI TARAF HO

Ye kefiyat aisi hai jo kehne sunne se samaj mein nahi aati; lekin hota ye hai ke jab insan kasrat se Allah Taala ka zikar karta hai, aur Allah Taala ki

ibadat mein laga rehta hai to phir Allah Taala ki yaad aur dhyan insan ke dil me pevast ho jaati hai, ye ek kefiyat hai aur insan isi mein chal phir raha hai, aur doosre kaam bhi kar raha hai; lekin uske dil ki sui Allah Taala ke ki taraf hoti hai,

Jese aapne qutub-numa (compass) dekha hoga, iski sui hamesha shimal (north) ki taraf hoti hai, isko chahe jis taraf bhi ghumao, phirao leekin iski sui hamesha north ki taraf hi hoti hai isi tarah is dil ki sui bhi Allah Taala ki taraf mud jaati hai, aur aadmi kahi bhi jaae, aur aadmi kisi bhi halat mein ho, aur chahe wo tanhai mein ho, ya logo ke darmiyan ho; lekin uske dil ki sui Allah Taala ki taraf mudi huvi hai, bas isi ka naam nisbate batinah hai. Allah Taala hum sab ko ye nisbat ata farma de. Aameen.

## HAATH KAAM MEIN AUR DIL ALLAH TAALA KI YAAD MEIN

Lekin is nibate batina ke ye mana nahi hai, ke istigraq taari ho gaya, aur kisi taraf dhyan hi nahi jaata, aisa nahi; balke zaroorat ke mutabiq doosri chizo ki taraf bhi dhyan jata hai, aur insan doosre dunyavi kaam bhi karta hai, lekin dil ki sui hamesha Allah Taala ki taraf lagi rehti hai,

jese kisi ne kya khub kaha hai:

haath to kaam kaaj mein laga huva hai lekin dil ka talluq Allah Taala se juda huva hai, bas Allah Taala ye kefiyat ata farma dete hai, aur ye kefiyat na to bayan karne se hasil hoti hai, na sunne se hasil hoti hai,

iski misal aisi hai jese kisi shakhs ko achanak koi pareshani ya gum lahiq ho gaya, masalan baccha sakht bimar ho gaya, ab din raat isi pareshani mein mubtala hai, lekin isi pareshani ke aalam mein khana bhi kha raha hai, aur doosre dunyavi kaam bhi kar raha hai, lekin zehen isi taraf laga huva hai, ke bachha bimar hai, ya koi khushi ki khabar sun li, aur uske natije mein isko itni zyada khushi huvi ke dil o dimag par khushi cha gai aur ab wo isi halat mein khana bhi kha raha hai, logo se mulaqate bhi kar raha hai; lekin dil par khushi ki ek kefiyat hai, wo apni jaga par bar-qarar hai.

## **ZABAN PAR ZIKAR PEHLI SIDI (LADDER) HAI**

Bilkul isi tarah Allah ki yaad Allah ka dhayan dil mein pevast ho jata hai, is waqt wo dunya ke saare kaam kar raha hota hai, lekin uske dil ki sui Allah Taala ki taraf lagi huvi hoti hai, bas yehi



maqsood hai isko chahe nisbat keh lo, ya isko mushahada keh lo, ye sab sufiyae kiram ki istilahat hai; lekin Hazrat Thanvi رحمۃ اللہ علیہ farmaya karte the in sab istilahat ke pher mein mat padna.

Hasil ye ke insan Allah Taala ke zikar ki mashq (practice) kare, aur uski pehi sidi (ladder) zabani zikar hai, ke chalte phirte, uthte bethhte, Allah Taala ka zikar jari rahe, jab ye zikar jari rakhta hai, to aahista aahista wo zikar dil ki taraf muntaqil hona shuru ho jata hai, baaz log kehte hai sirf zaban se zikar karne se kya hasil? Jab dil mein zikar nahi, baat ye hai ke jab tak zaban par zikar nahi hoga, to phir dil mein bhi zikar nahi aaega, is liye : zaban se zikar karna" ye pehli sidhi hai, is liye chalte phirte zikar karne ki aadat daalo, mashq karne se ye chiz hasil ho jaaegi "insha Allah" Allah mujhe bhi, aur aap ko bhi is par amal karne ki taufiq ata farmae. aameen.

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وَاٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

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Reference: Islaahi Kutbat Urdu V23, Mein Se Is Majmoon Ka Khulasa Kiya Gaya Hai.